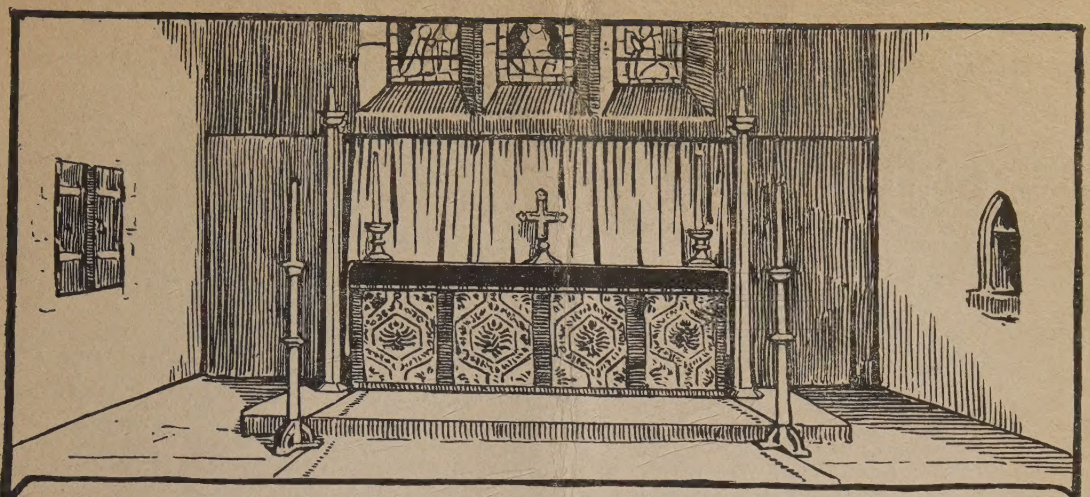

THE ENGLISH CATHOLIC

Quarterly Gazette of the Anglican Society.

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Winter, 1932–33.

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The Anglican Society.

THE OBJECTS OF THE SOCIETY ARE:

1.—To promote and preserve the Catholic Faith in strict accordance with the principles laid down by the Book of Common Prayer.

2.—To study and appreciate the English use.

3.—To discuss Ceremonial and Art generally as adjuncts to worship.

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All who are in sympathy with the objects of the Society are invited to communicate with the General Secretary at the above address.

THE ENGLISH CATHOLIC.

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WINTER, 1932—33. **Vol. 5, No. 19.**

EDITORIAL.

As we go to press we learn that our President has accepted the living of Newport Pagnell, Bucks. We wish to congratulate him on his appointment and to express our best wishes to him and to pray a blessing on his new work.

———

We have splendid news of the progress and enthusiasm of the American Branch of the Anglican Society. An important meeting has been arranged at Trinity Chapel, New York, on January 27th, 1933, when Bishop Oldham will preside. There are now nearly 70 members. We hope to be able to publish a full account of this meeting in our next number.

———

We think that part of the circular which has been distributed in America is of sufficient interest to print :—

"It is noteworthy that the Anglican Society is led by comparatively young men and that it represents the feeling of an increasing number of people in the English Church that her distinctively "Anglican" ways, the result of her historical development, should be cherished and not be superseded by foreign customs, uses, and ideas.

We of the American Branch of the Anglican Society believe that our Church in this country has a distinct contribution to make to present-day religion and that much harm has been done by those who copy Roman Catholic ways. Such only serve to irritate a great number of people, preventing them from becoming really interested and loyal Churchmen.

There is much in addition to working for the distinct objects of the Society that our American Branch may do. The coming centenary of the Oxford Movement in 1933 affords opportunity for the Society to sponsor due celebrations of that epoch-making event by providing (where possible) non-partisan commemorations of it. Perhaps the Society could encourage the movement to give Whitsunday its proper observance and place, as in the class with Christmas and Easter. Perhaps the Society could give real help in the effort to provide better standards of art and ceremonial in the Church.

In whatever ways may be possible, we feel sure that the present is an opportune time to emphasize the objects of the Society and to gather in as many as will support us. We feel that the majority of the laypeople are really with us and we desire to furnish them with a spokesman."

THE PRESIDENT'S NOTES.

This year may prove a momentous one in the history of our Church. The celebration of the Centenary of the Oxford Movement provides an admirable opportunity for a fresh attempt to separate the essential from the accidental in modern Anglo-Catholicism and to examine again the foundations of Churchmanship.

Much has been said in recent weeks of the greater dignity and beauty in worship to which the Oxford Movement led. No doubt this is true. But this year's opportunities will have been wasted if they result only in a greater enthusiasm for the arts of the Church.

The endeavours of the pioneers of the Movement were directed towards the awakening of a new "Church-consciousness," and the need for this is no less now than in 1833.

———

The best wishes of the Society are extended to the Rev. E. G. Benson on his engagement to Miss Judith Welsby. They are to be married later in Chester Cathedral. We wish them every happiness.

H. Adeane Byard.

GENERAL SECRETARY'S NOTES.

The Annual General Meeting is reported elsewhere in this issue. It was a very satisfactory one and the attendance was well up to the average. This was only to be expected in view of the increased size of the Oxford branch, but on the other hand the difficulty of the times prevented a number from coming who would otherwise have been present. Those who did come enjoyed themselves very much.

I would like to call special attention to the remarks of the Treasurer made at the business meeting. The *English Catholic* needs to have a circulation of 700 if it is to pay its way. The circulation of the September issue was 439. It should not be so very difficult to bridge the gap between the two figures. I think a good many members have an uncomfortable feeling, as I have, that they have not done as much as they might have to increase the circulation of the Quarterly. Will all readers please note this and try to get at least one fresh subscriber ?

The Treasurer also referred to the pamphlet entitled " English Catholicism : an explanation of the Principles and Aims of the Anglican Society." I recommend all members to lay in a stock of this pamphlet to give to enquirers. The price of it is only twopence, or 1/6 for a dozen copies. Clergy are asked to take especial notice of this pamphlet for their tract-cases.

A revised list of members has now been printed which members can obtain gratis from me on application. A supplement at the end gives a list of the American members. The branch in the United States has made splendid progress, and the list contains some very distinguished names. Our warm congratulations to the Rev. Charles E. Hill, the American Secretary.

Passing to more general matters, it is already becoming evident that in certain quarters the forthcoming centenary of the Oxford Movement is being used as a mere excuse for propaganda on behalf of pseudo-Roman Catholicism. The proposal to celebrate High Masses in the Albert Hall and in the Wembley Stadium are nothing short of deplorable. The directors of the official Anglo-Catholic party may be very able men but their activities are only calculated to stir into life the dying embers of Protestantism in the Church of England. I doubt if their policy attracts many people to Catholicism. It certainly repels many more, and hampers the work of many clergy up and down the country.

Meanwhile the ordinary parish priest is wondering how to explain the Oxford Movement and its centenary to a congregation which knows little or no history. The Movement, its true principles and also its failings, cannot be dealt with in one sermon in July, 1933. Here is an opportunity for some members of the Anglican Society to produce a pamphlet or sermon outline, showing us the right method of approach to this rather difficult subject. I hope to be able to announce in the next issue of the Quarterly that someone has attempted this task.

REUNION NOTES.

It would be a mistake to take too seriously the manifesto of the forty-nine priests in favour of reunion with Rome as the See of St. Peter and the Divinely appointed centre of unity. Hardly any of them are men of any particular importance : perhaps the chief effect of the manifesto has been the firm repudiation of it by the " Church Times "! At the same time we must not neglect this movement : the January Church Unity Octave, which is controlled by the same group, was used by 700 priests this year, though it does not follow that they would all have signed the manifesto.

It is important to distinguish between two types of Romanizers : the type which is attracted by Roman devotion and ceremonial, but not by Roman discipline ; and the type which may or may not like the practice, but earnestly longs for the discipline as a protection against " Modernism." The manifesto comes from the second type ; and I venture to think that this (but not the other) is almost entirely confined to the clergy.

The thesis of the manifesto is, that the Anglo-Catholic Movement has fallen away from the Tractarian ideal, and become tainted with Modernism : and that the proper remedy is to make reunion with Rome, as " the Divinely appointed centre of unity," the principal goal of our efforts. It is of course true that we live in a wholly different world of thought from the Tractarians. The rise of the category of evolution and the growth of the scientific spirit and method, as applied not only to the Bible but to everything else, make it impossible for us to think and speak as they did. To ignore this is to ignore that we are living in the twentieth century : which I fear is what some at any rate of the signatories of the manifesto are doing. But it is untrue that modern Anglo-Catholic theologians (with perhaps one or two minor

exceptions) are in any way more willing to surrender the essentials of the Faith than the Tractarians were: and they are in a much stronger position in the Church than their predecessors were under Sumner or Tait.

The Tractarian Movement was in no way a Romanizing movement: the rise of the school of Ward, as Dean Church tells us, cut across, diverted, and finally ruined it in Oxford. No doubt Pusey in his later years went much further towards Rome than we should go. I cannot understand how so able a man as he was could have thought the decrees of Trent (including Purgatory, Indulgences, Transubstantiation, the Mass as an "immolation," and the Supremacy of the Pope) compatible with the Anglican (and Catholic) principle that nothing may be taught as necessary to salvation which cannot be found in or proved by Scripture. But even Pusey gave up all hope of reunion after the Vatican Council: he changed the title of his Third Eirenicon to "Healthful Reunion, as conceived possible before the Vatican Council."

It may be well to state as briefly as possible the reasons why we refuse even to consider the question of reunion with Rome. It is not mere prejudice, nor any ignoring of the enormous value of being again in union with the largest and most active body of Christians.

(1) The main cause of all our divisions is the spirit of ecclesiastical imperialism, of Diotrephes "who loveth to have the pre-eminence." No communion is wholly free from this vice, but none is so filled with it, or glories in it so unashamedly, as the Roman. The work of reunion can only be successfully undertaken in the spirit of repentance for past errors: of which the Roman Communion as a whole has shown no sign. They do not even want reunion: they want submission: which is true of no other body of Christians.

(2) As long as proselytizing continues the atmosphere necessary for reunion work is absent. As long as we dare not even enter into personal friendship with Romanists, for fear they may lead to religious separation in our families, how can we feel that love for the Roman Communion which many of us feel for the Orthodox Eastern Communion? But Rome cannot consistently stop proselytizing, and she has not the least desire to do so. The history of our relations with the Orthodox Church (and Rome's relations too) shows that where there is proselytizing there cannot be even the thought of reunion.

(3) The decrees not only of the Vatican but also of Trent cannot be made to agree with Holy Scripture, the consent of the Fathers, or the ordination vow taken by every Anglican priest. These dogmas, unknown to Scripture and the Fathers, are not Catholic: Rome, so far as she accepts them, is uncatholic: if we accepted them, we should not only perjure ourselves, but become uncatholic too. But the decrees of Trent and the Vatican are irreformable. Nothing but a revolution which would break up the whole Papal system can change them. Of such a revolution there is no sign, nor is Christendom, menaced by indifference within and Bolshevism without, in a fit condition to bear it.

Meanwhile there is plenty to be done in another direction. My friend Dr. Nicolas Zernov, a young Russian who has lately taken his Ph.D. at Oxford, and who has had the opportunity of addressing several theological colleges (both Anglican and Nonconformist), as well as groups of priests and Nonconformist ministers, congregations and parish meetings, says:

"There exists everywhere a real desire to hear about the life and worship of the Orthodox Church and the ground for mutual understanding is sufficiently prepared. There is still very little knowledge about the real nature of the Eastern Church, although I have met several people whose understanding of Eastern Christianity was perfect, not only Anglicans but also Free Church people. The Eastern approach to Christianity strongly appeals to various sections of English Christianity. The message of the Orthodox Church is in no way strange or exotic when it is interpreted in familiar language to English theologians. I have plenty of evidence that a further rapprochement between these two parts of Christendom would affect most favourably the solution of the Home Reunion problem in England, and at the same time would help Eastern Christians to overcome their national divisions." His conclusion is that "the time is ripe for energetic work for Reunion, and the main obstacle in the way is the lack of people devoted to this work, as well as the ignorance of the rank and file about the life in other Christian bodies." (*Journal of the Fellowship of SS. Alban and Sergius*, Dec., 1932, p. 25.) C. B. Moss.

A writer for the "Church Times" of December 2nd, reviewing Mowbray's admirable "English Churchman's Calendar" for 1933, says :—

"We notice, further that the advocacy of the so-called English altar is pressed with little or no regard to the fact that experience has shown that however correct it may be, it does not always meet the needs of worshippers. Simple people instinctively look for a dramatic focal point in the altar, and it can scarcely be said that the English altar supplies it. Moreover, in London and other big cities it is found virtually impossible to keep curtains and similar hangings free from dust. The English altar is seen in its most appropriate setting in a college chapel, where instructed and cultivated taste can take satisfaction in its traditional simplicity."

The "Anglican Society" exists, *inter alia*, to correct muddled misdirections of this kind.

We do not profess to know for certain what the last sentence of the review means. Does the writer desire us to believe that "simple people" cannot "take satisfaction" in "simplicity"? Or is it only that they cannot take satisfaction in simplicity when that simplicity is "traditional"?

Again, what is the "dramatic focal point in the Altar" for which the writer's simpletons "instinctively look"? We are not told. We guess that he means a tabernacle flanked by an array of very tall candles. If this is the "focal point" it is a distraction likely to lead simple folk astray. The focus of Catholic Tradition is the Altar itself ; and the simple array of an "English Altar" is best calculated to lead the eye of the simple to that focal point.

SOME GREAT ENGLISH CHURCHMEN.

VI. JOHN COSIN.

I.

"What we need," says Canon F. R. Barry, in his splendid book, "The Relevance of Christianity," "is a revived Christian Humanism" ; and he adds that the historical legacy of Anglicanism, the especial legacy of the stormy but fascinating Seventeenth century, lays upon us special obligations in this regard. The Puritans shut the door upon Humanism : religion in their eyes had nothing to do with the glories of Renaissance architecture, or the poetry and the painting which were enriching the life of their times. Laud, Herbert, Cosin and the English Catholic School valiantly resisted this Puritan folly, but they largely failed. Religion was divorced from Humanism ; and while the humble home might have its Authorised Version and its English Sunday, the decadence of the Restoration drama, all unredeemed by the healthful influence of the Catholic religion, tells the rest of the story. The Puritans were indeed defeated ; Cosin returned to power ; the Prayer Book was restored, but the damage to English life was irreparable. In fact, the story of the seventeenth century is tragedy in the deepest sense of that much abused word. For in the English Catholic party, as among the Puritans, there were great souls, fine Christian leaders ; but their efforts were wasted and destroyed, not only by the virulent hostility of the other side, but also by their own inherent defects. English Catholicism was dragged into the dust by "proud prelates" and their intimate alliance with the State.

The story of Laud tells us much. But the full tragedy of the century is best portrayed in the lively history of John Cosin ; for alone among the leading Caroline divines he witnessed the rise and fall and resurrection of what their opponents scornfully termed "the Arminian faction." From the warm spring of the Jacobean Church, through the heat and dust of Revolution and exile, we pass to the sad cold autumn of the Restoration. The life of John Cosin covers seventy-seven of the most exciting years in English history.

II.

The scene opens in a panelled episcopal library in the year 1616. A youthful Cambridge divine, barely come of age, fingers lovingly the literary treasures of Bishop Overall of Lichfield, and dreams of the day when he himself should possess a great library of his own. Was he wise, he wonders, to accept the patronage of Overall in preference to the librarianship offered him by the good Bishop Lancelot Andrewes ? The decision was perhaps more momentous than he knew ; for ten years of the spiritual influence of a saint, he exchanged three years' secretarial service to the learned Overall and a five years' chaplaincy to the wretched sycophant Neile of Durham. His patrons, however, were among the leading men of the time. In London at Durham House, so infinitely more comfortable and convenient than the bleak North to a

courtier-Bishop of that age, Cosin moved in high circles. Before he was thirty, in 1624, he was a member of the Durham Cathedral chapter. Within two years, through the influence of Laud with the Duke of Buckingham (the names are significant), he was collated to the rich rectory of Brancepeth and married into the important family of Blakiston. The glittering prizes of ecclesiastical preferment lay at his feet.

Ten years pass by. A man of forty, a recognised authority on Church liturgies and ritual, a favourite with the King and the bugbear of the Puritan party, Dr. John Cosin is now installed as Master of Peterhouse, Cambridge. The intervening years had been full to the brim with incident and controversy. A rich ceremonial had been introduced at Durham, and in 1628 Mr. Peter Smart, a fellow-Prebendary, preached a violent sermon, subsequently published with the fitting title, "The Vanitie and Downefall of superstitious Popish ceremonies," and this had evoked a long-drawn-out conflict and the ultimate punishment of the preacher. Meanwhile the Arminian cause flourished in London. As "Magister Ceremoniarum" at the Coronation of King Charles, as a close friend of the famous Richard Montagu, and most of all as author (at the royal command) of the Book of Devotions for Court ladies—lest they be put to shame at the piety of the Queen's Romish household—Cosin rose steadily to fame and notoriety; the doughty champion of the Catholic faith in the estimation of some, the wicked author of the "Cozening Devotions" and the persecutor of Peter Smart in the eyes of others. And now he was at Cambridge, Laud's nominee for the task of doing for that University what the Archbishop himself had accomplished already at Oxford. Let Prynne speak: "In Peterhouse there was likewise a carved cross at the end of every seat, and on the altar a Pot, which they usually called the incense-pot: the Master, Fellows, and Scholars of that house at their entering into, and going out of chapel made a low obeisance to the Altar, being enjoined by Dr. Cosens under a penalty (as they reported) to do it . . . ." Small wonder that when "Canterburie's Doome" was sounded, the impetuous Master of Peterhouse, but lately preferred to the Deanery of Peterborough, was among the first to be impeached.

Ten years pass by again, and on the morning of Trinity Sunday, 1650, we kneel with the learned and pious John Evelyn in the chapel of Sir Thomas Browne at Paris. The Bishop of Galloway ordains a man deacon and priest. Dr. John Cosin is the preacher. He was tired by that time, and ten dreadful years had still to come. Eking out a miserable existence on a small pension obtained through the Queen Mother Henrietta Maria, Cosin grew old and nearly blind labouring at the thankless task of saving his fellow-exiles from the arms of Rome. His own son was perverted, but he worked on; and the great "Tractate on Transubstantiation," avowing the Real Presence and refuting the Roman view, had some influence. It must at least have proved a subsequent source of satisfaction to have heard the confession of the philosopher Hobbes in a bout of sickness. And even his books, already "one of the choicest collections of any private person in England" (according to Evelyn), were ultimately saved. But only in the nick of time. It was a soured, diseased old man of sixty-five that re-crossed the Channel in the summer of 1660.

III.

The Restoration Settlement makes sad reading for a modern Christian. Never was Prelacy so proud, Puritanism so obstinate, Parliament so blindly prejudiced. The young King himself laboured for conciliation but the outraged Cavaliers would have none of it. Poor gouty Clarendon was the secular counterpart of Cosin. Both had suffered; both were utterly inflexible; yet both were man of moderation compared with most of their colleagues. Black Bartholomew's Day, 1662, was a foregone conclusion.

Cosin received the due reward of his labours in the form of the Prince-Bishopric of Durham. But the conference with the Puritans and the Revision of the Prayer Book demanded his more immediate attention. For in addition to his vast learning he had a life-long interest in liturgical projects. In the Cosin Library there is an interleaved Prayer Book of 1638, with "my own notes and observations upon it, both doctrinal and practical"; and in 1641, just before the deluge, he drew up a paper of "Particulars to be considered, explained and corrected in the Book of Common Prayer."

Naturally, therefore, much of the new Revision was entrusted to his care, but his advice was not often followed: for when the Savoy Conference came to grief in

July, 1661, Cosin seems to have deliberately attempted to raise the tone of the new book to a high standard of Catholic Churchmanship ; and though much of the revision of the prayers, and the specially fine first Ember collect, came from his pen, he failed in his main endeavours. It is pathetic to think how much of the disastrous controversy of the last hundred years might have been averted, had his opinions prevailed. " The Ornaments used in the second year of King Edward " would have been definitely specified ; there would have been a fine prayer for the " good estate of Christ's Catholic Church," instead of the " Church Militant " ; and a re-arrangement of the Canon, with a new Consecration Prayer, and the Prayer of Oblation and Lord's Prayer before the Communion. " But my Lords the Bishops at Elie House ordered all in the old method."

Foiled at the Capital, but with reputation enhanced rather than diminished, Cosin turned to his diocese. Crossing the Tees in the traditional manner, " with all the formality of trumpets and gunshots and acclamations that might be made," the prince-Bishop returned to the scene of his youthful exuberance. He probably expected the worst, and he certainly found it : churches like stables with roofs leaking, slovenly clergy, rebellious congregations, and thousands of " Churchmen " unconfirmed. Crippled as he was by illness, he tackled his thankless task with all his old energy and reckless aggressiveness. The first diocesan Visitation was completed in 1662, and the Cathedral was swept of abuses in the teeth of a hostile Chapter. Nevertheless, by the time the Bishop finally retired to London in 1669, little really constructive work had been done. Much as we may admire the memorials of his learning and artistic taste that we now see in the Castle and Cathedral at Durham, in his great Library, and in his repair of the see-house at Auckland, we cannot forget that font-covers, altar furniture and beautiful staircases are not fundamental elements in the practice of Christianity. Cosin is rather remembered for his gross nepotism, his time-serving acquiesence in the disgrace of his old friend Clarendon, in his resistance to any suggestion for the Parliamentary representation of Durham, in his harshness towards Nonconformists, his rapacious exaction of every penny legally due to the see he occupied, and the magnificence of his funeral in April, 1672.

Yet we must not blame him overmuch. He had striven hard, in the face of bitter and relentless opposition, for the cause he believed in ; and for all our modern dislike of Prelacy and ostentation and Erastian subservience, we cannot but admire this stern tall leader of the Caroline Church, rash in his youth and harsh in his old age, as a man who fought for a Catholic ideal fuller and richer than most of his contemporaries could appreciate or understand. If our need to-day is a revived Christian Humanism, we must not forget the labours of John Cosin.

V. L. JOHNSTONE.

A DEFENCE OF PLAINSONG.

Plainsong ought to need no defence. Its merits and advantages, when known, are a sufficient commendation in themselves. The trouble is that even in this age of re-awakened interest in Church Music Plainsong is not known, and is therefore passed over and left either in oblivion or, more often, in disrepute. The reason for its former neglect is understandable, for in the Anglican Church it has for centuries been little sung and little understood. The reasons for its disrepute cannot be so easily dismissed.

It is an undeniable fact that Plainsong is not, on the whole, popular, except among a few enthusiasts or in places where it has long been a tradition and regularly sung. And yet, when we come down to the reasons for this dislike they are so trivial and in most cases so bolstered up by prejudice that one marvels how, in an age that prides itself on its intelligence and clear-sightedness, they can have carried such weight and have been allowed to do so much incalculable harm. Ask the ordinary man of the congregation his opinion of Plainsong, and he will probably reply that he dislikes it. Urge him to be more explicit, and he will inform you that it is dull, monotonous and tuneless, that it does not appeal to him, and that he prefers something more tuneful, with a strong accompaniment and four parts in which he can insert his own " bit of bass " or tenor, as the case may be. The latter motive he may suppress but it will be there all the same and is probably the foundation of most of his prejudice against Plainsong. If the Choirman is consulted the same kind of criticism

will be forthcoming, tinged with even more personal feeling. It seems to be a convention amongst Choirmen that to sing in anything but four-part harmony is beneath their dignity and suitable only to the limitations of village choirs. Ask them to sing unaccompanied and they feel hurt, and some of them, apprehensive; gently suggest that in Plainsong, singing with half the voice is more than sufficient, and the Basses regard it as a personal affront. Finally, emphasise the point that in Plainsong there is no fixed time and no definite note-values and they will give you and the Plainsong up completely, for the one thing that keeps the average chorister from going completely astray in the mazes of polyphonic music is the possibility of beating out his three or four strong beats on the desk or the floor in front of him. Bereft of harmony, time, and all save a very subdued accompaniment, deprived of the joy of hearing his own voice uplifted in fortissimo, the Choirman has to sink his own personal prejudices very deep indeed if he is to take at all kindly to Plainsong.

Now, flippant and trivial as this may sound, there are those who have dealt with choirs who will realise that it is precisely these little points that can wreck—and do wreck time and again—the whole scheme of Church Music. Therefore in seeking a remedy they must be taken into account. And among such trivial objections there is another which is none the less common because it is so pathetically fallacious. Many sensible men and women set their faces firmly against Plainsong because they are convinced that it savours of Rome and will sooner or later drag the English Liturgy back into the clutch of the Roman Church. But before seeking a remedy for these and other objections it might be well to prove that one is really necessary, and by examining Plainsong on its own account, try to decide whether it is all that its supporters claim it to be, and, if so, why it is so particularly suited to the Liturgy of the Anglican Church.

Historically, Plainsong has all the weight of tradition behind it. In England it was the only medium of Church Music until well on into the Fourteenth Century and was then only gradually displaced by the advent of polyphonic music. Much has been said and written against the methods of the medieval Church and even contemporary writers were amongst the most energetic in exposing its abuses. But even when everything else was weighed and found wanting, few had any criticism to make against the music of the Liturgy, neither was it felt to be in any sense dead or monotonous. On the contrary we find such Monks as Hucbald of St. Armand bestowing on it from very early years much time and thought, explaining its nature for the benefit of the laity, or adding to it various embellishments such as that of "Organum" or diaphony, while later such men as Tommaso da Celano and Thomas Aquinas produced their Sequences or Proses, many of which, including the "Dies Irae" and the "Veni Creator Spiritus," are still regularly sung to-day. Even the Elizabethans, who did most in England to oust Plainsong by their development of polyphonic music, realised the beauty of the older music, and strove not to supplant it but to incorporate it with their own. The settings by Morley and Gibbons of the Gregorian Tones with alternate harmonised verses in Faux-Bourdon are an example of this.

Of the intrinsic beauty of Plainsong no one who knows and understands it can have any doubt. The chief difficulty in reintroducing it to-day to those who do not know it is that, after several centuries of neglect its tones seem strange and unusual to the modern ear. Plainsong is definitely a type of music which grows on the listener and it is the only type that never becomes wearisome through constant repetition. The same, unfortunately, could not be said of many of our Hymn-Tunes and Chants to-day.

For practical purposes, the very nature and construction of Plainsong makes it particularly suitable for use in the Music of the Church. In chants, in the Ordinary of the Mass and in the Responses the first consideration in the choice of music must be simplicity and freedom. Plainsong has both. The so-called Gregorian Chants with their eight tones and varied endings are easily learned and easily sung. They have all the advantages which the Anglican chant has not. They are within the compass of everyone who sings them, for their range is not wide and they can be pitched in any key, while their perfect freedom of rhythm and lack of any kind of note-values makes them the only suitable medium for the chanting of prose. Contrast this with the fixed rhythm of all Anglican chants and the impossible compass of many of them, and

then it becomes apparent why the modern chanting of Psalms is in most cases so unmusical and so utterly devoid of intelligence. The fault lies not in the chants themselves, though many of them are bad musically, but in their incompatibility with the words to which they are sung. Unmetrical prose cannot be forced successfully into the wooden limits of strict rhythm. It needs a type of music as flowing and untrammelled as itself, which will follow the curve of sentence and phrase and distort by false emphasis neither word nor sense. Such a type is Plainsong. The same is true of the music of the Mass. Here the words are the primary consideration and the music, however beautiful, never more than a background. When the setting usurps the place of the words its whole purpose is destroyed. Yet many modern settings do, because again they ignore the prose conditions and try to distort Pater Noster or Creed into a halting kind of metre. The only really suitable setting for the Mass is one in which free-rhythm can be observed, and again, the music par excellence for this purpose is Plainsong. In Hymns the choice of setting is wider and ancient and modern modes are equally suitable for congregational use. Yet it is too often forgotten that Plainsong Hymns of unsurpassed beauty do exist, such hymns as the setting in Mode i. of "Jesu Dulcis Memoria" and the "Veni Creator," which is still sung almost universally to its original Plainsong melody.

And, now, having vindicated Plainsong historically, practically and aesthetically from the charges which are most often brought against it, the question is how to re-instate it into the music of the Church without arousing the resentment or wounding the susceptibilities of those who still cannot understand it and who still hanker after Victorian Hymn and Chant. Almost every Choir-master who has tried will have found to his cost that it is no easy matter, that prejudice dies very hard and that to force either Choir or Congregation to sing a type of music which it is determined to dislike is to invite certain disaster. Plainsong cannot be sung unless it is loved and understood: one has only to listen to a Choir wading stolidly through "Sing my Tongue the Glorious Battle" to realise this. Therefore it must be introduced gradually, and those who are embarking upon it for the first time must be prepared to use tact and understanding and even a little harmless guile. To plunge a set of people hitherto unused to it straight into Plainsong Masses, Chants and Hymns, and to give them nothing else is clearly asking for trouble. Two Choirs known to the writer were recently on the verge of revolt for that reason alone, and the Choir-master of one has had even now to abandon temporarily all thoughts of Plainsong. Those who have introduced it successfully will probably agree that the best way is to work with infinite slowness and patience, starting first with a few of the better-known Hymns and seeing that the whole principle underlying them is understood by the Choir. Such melodies as "Jesu Dulcis Memoria," "Splendor Paternae Gloriae," and "Te Lucis Ante Terminam" could not fail to appeal to any congregation if they are well sung; but badly rendered by a half-sullen choir their effect is lugubrious beyond words. The chanting of Psalms and Canticles to the Gregorian Tones can be varied from time to time by Faux-Bourdon settings such as those of Morley and Gibbons. (An excellent example of these simply arranged for Magnificat and Nunc Dimittis can be found in the School of English Church Music's Choir Book No I.) These Faux-Bourdons are only advised for occasional use. The plain antiphonal chanting to the ordinary Tones is far more beautiful and has the added advantage of producing better speech-rhythm, since the Tones are soon learned by heart and boys and men alike can concentrate entirely on the sense and rhythm of the words. But in those cases where it is found necessary occasionally to sugar the pill, Faux-Bourdon settings are invaluable. Finally, the music of the Mass can be dealt with in the same way. Most people know Merbecke's setting, which is a form of Plainsong, though compiled at a time when Plainsong had already become debased. From Merbecke it is an easy and a most welcome change to a simple Mass like the "Missa de Angelis," or even to a modern arrangement like that of Shaw's to the V. and VII. Tones. The great advantage of such simple settings is that the congregation soon gets to know them and can join in at definite points, an impossibility in the case of the complicated modern settings. Moreover, unlike the modern harmonised settings which need to be changed frequently to avoid monotony, Plainsong Masses can be sung over and over again without ever jarring or becoming stale.

It is needless to add that it is neither desirable nor necessary that Plainsong should be sung to the exclusion of every other type of Church Music. Local conditions must decide how much and how often it is to be sung, but wherever possible it should be used for the Ordinary of the Mass, and for Canticles and Psalms. Nor will the cautious method of introducing it outlined above be necessary in all cases. But the more one deals with Choirs the more does one realise that diplomacy is not to be despised, and in the matter of Plainsong it is especially worth while. For of all music in the world, Plainsong has in recent years been most misunderstood and of all music in the world it best repays any trouble or study or understanding that we can expend upon it.

E. C. M. WILKES.

BENEDICTION OF THE BLESSED SACRAMENT.

According to a well-known Roman Catholic Manual of Devotion,* " Benediction is a devotion instituted by the Church, in order to give adoration, praise, and blessing to God for His infinite goodness and love, testified to us in the Blessed Sacrament, and to receive at the same time the Benediction or Blessing of Our Lord there present."

The *Catholic Dictionary*† thus describes the details of the Rite :—" The priest takes the Host from the tabernacle, places it in the monstrance, and then puts the monstrance containing the Host on a throne above the tabernacle. The priest then incenses the Blessed Sacrament, while the choir (at least in England) usually sing the ' O Salutaris Hostia.' Next the Te Deum, the Litany of the Blessed Virgin, or some other canticle, or antiphon, is sung, followed by the ' Tantum ergo,' during which the Blessed Sacrament is again incensed, and the prayer ' Deus, qui nobis,' etc. is recited. Finally the priest, mantled with the veil, makes the sign of the Cross with the monstrance over the people . . . If a bishop gives benediction of the Blessed Sacrament, he makes the sign of the Cross over the people three times."

This service, now a very popular one in the Roman Communion, appears to have resulted from the fusion of two originally separate services‡ : (1) An Evening " Salutation " (*Salut*) to Our Lady, and (2) " Devotions " in connection with the Reserved Eucharist (onlythe latter is considered here)

The objects aimed at in " Benediction " (considered in this restricted sense) are to praise God for His goodness in connection with the Blessed Sacrament, especially by adoration of the Sacramental Presence of Our Lord, and, further, *to receive the ' Benediction " of Our Lord as so present.*

The process of development culminating in the institution of " Benediction " appears to have been as follows. The Blessed Eucharist was from very early times reserved, but for several centuries only with a view to extra-liturgical Communion, no trace being anywhere discoverable either in the East or in the West, till the XI or XII Century, of any Cultus in connection with such reservation.§

Even then the Cultus seems to have arisen only in the West. There is no indication of its having ever prevailed, either then or since, in the East.

The forms taken by the Western Cultus have been mainly of two kinds, private and public, the former consisting in " visits " on the part of private individuals to the Blessed Sacrament, and the latter in public " Processions of the Blessed Sacrament," in " Exposition " and, much later, in " Benediction."

As a matter of fact, " Benediction " was not instituted earlier than about the year 1570‖, and, even when instituted, was not permitted, till comparatively recent times, more than about once a month among English, Scotch, and Irish Roman Catholics.

The theory underlying " Benediction " appears to be based on two cognate ideas : (1) That Our Lord is permanently present in the Reserved Species in a way in which He is not present anywhere else on earth and (2) that, as so present, He desires to receive an external expression of our adoration and to give us His Benediction.

This theory appears to rest upon very precarious foundations, as the following considerations will, it is hoped, show :—It

* *The Garden of the Soul*, by Bishop Challoner [Burns and Oates, London : New Edition, p. 132].

† *A Catholic Dictionary*, revised by T. B. Scannell, D.D. [Kegan Paul & Co., London, 1903 : Art. Benediction of the Blessed Sacrament, p. 84].

‡ *Vid. Catholic Encyclopaedia*, Vol. II., pp. 465-6.

§ See Fr. Bridgett's *History of Holy Eucharist*, p. 170, note.

‖ *Vid. A Catholic Dictionary*, p. 84.

is true that Our Lord is present in the Reserved Species in a way in which He is not present anywhere else on earth; but He is (though after another manner) as truly present, both as God and as Man, and that, really, substantially, personally, supralocally and, so far as all the rest of the faithful are concerned, objectively also in every baptized person who is in a state of grace. His Presence in the Material Tabernacle in Church is exactly paralleled by His Presence in the Living Tabernacles of the souls and bodies of His People.

This latter Presence of His we are accustomed to recognize and honour only by an inward act of the mind, never by any external gesture, and with this Our Lord appears to be well content. Why should we suppose that, in the parallel case of His Presence in the Reserved Species, He desires more? That He cannot desire more would seem to be an inference necessarily deducible from the fact that, where more has been given (*i.e.*, throughout the area of the Roman Communion, where the external Cultus has prevailed), there has resulted a serious distortion of the true Catholic doctrine, as to the results of Eucharistic Communion, *i.e.*, the distortion, which represents Our Lord's Communication of Himself to us as being of the nature of a passing "visit" rather than of that of a permanent "indwelling." The Abiding Presence in the Sacred Species having been (as it were) overemphasized, the Abiding Presence in the individual Christian has come to be, first, comparatively overlooked and, afterwards, explicitly denied. This result can hardly have been desired by Our Lord; and, if He cannot have desired the result, He cannot, surely, have desired that which has seemingly led to that result, *i.e.*, the external Cultus of the Reserved Eucharist.

Furthermore, there is no really valid theological reason for supposing that Our Lord is present in the Blessed Sacrament (whether reserved or not) *for the purpose of giving us His Benediction;* for in each of the Sacramental or quasi-Sacramental Rites of the Church Our Lord is, so far as we know, present as Priest for one specific purpose and one only; He is present, *e.g.*, in Baptism to regenerate; in Confirmation to impart the Holy Spirit; in Penance to remit post-baptismal sins; in Sacerdotal Benediction to bless; in the Eucharist to offer the Holy Sacrifice and, as one department of the act of offering, to give Himself to His people.

It goes surely without saying that we can have no possible right to use Sacraments for any but their revealed ends and purposes: we could have no right, *e.g.*, to use Baptism with a view to eliciting from it the grace proper to Confirmation; or Confirmation with a view to eliciting from it the grace proper to Holy Orders; or, again, Penance with a view to eliciting from it the grace proper to Baptism.

But to use the Blessed Sacrament for "Benediction" (*i.e.* for the purpose of eliciting from it the grace proper to Sacerdotal Benediction) is definitely to use it for a purpose not revealed in connection with it. Our Lord is, indeed, present in the Blessed Sacrament; but, so far as we know, *He is not present for the purpose of giving us His Blessing.* That He does, with the utmost fulness, when His Priests lift up their hands to invoke the Divine Blessing upon His People. No one has ever suggested our using the Blessed Sacrament for the purpose of eliciting from Our Lord, as present therein, the grace of Absolution. Yet "the Absolution of the Blessed Sacrament" would be just as reasonable an idea and phrase as "the Benediction of the Blessed Sacrament." All such uses must, surely, in the strict sense of the words, be pronounced to be both presumptuous and superstitious.

As against any such contention, the plea is put forward that no one can seriously suppose that, in practising the Cultus of the Reserved Eucharist, so large a part of the Catholic Church as the Roman can have been allowed to go astray. But those Anglicans, who put forward this plea, forget that it is essential to their position to maintain that, in the very grave matter of the Divine Plan for the Government of the Church, the whole of the Roman Church has been beyond question allowed thus to go astray, and that, continuously (not to say obstinately) for centuries. If she has erred in so vital and central a matter as that of the very Governance of the Church, why should we suppose her to be incapable of error in regard to a detail connected with the Church's worship? Pride and presumption are surely, as well in Churches as in individuals, liable to God's judgment; and, if so, it can hardly be regarded as unreasonable to suppose that, in consequence of her long-continued and unscrupulous insistence on such baseless and unhistorical

claims as those made in connection with the Papacy, Rome has been judicially blinded and rendered incapable, in other matters, of seeing her way plainly and of discriminating truth from error. If this be the case, then any "lead," whether doctrinal or devotional, issuing from Rome independently of the consent of the rest of the Catholic Church, can have but little value. Indeed, such a "lead" is more likely to be wrong than right. And this applies surely to such independent departures on Rome's part as those connected with the Cultus of the Reserved Eucharist and especially, for the reasons just given, to the departure known as "Benediction." A. Lewis Innes.

TREASURER'S REPORT.

I wish to draw the particular attention of members to the serious financial position of the Society revealed in the Balance Sheet for the year 1931—32 printed elsewhere in this issue. As members are no doubt aware, of the annual subscription of three shillings paid to the Treasurer, half is allocated to the General Fund of the Society to meet normal running expenses, the remainder going toward the cost of printing and publishing the quarterly magazine. While it has been found in practice that the payment of 1/6 by each member is adequate to enable the Society to meet all ordinary expenses, it has become increasingly obvious that with the present comparatively restricted circulation of *The English Catholic* the similar sum allocated to the Publications' Fund is insufficient to cover the cost of printing and the postage of the magazine to subscribers. If readers will refer to the balance sheet for the past year they will see that the actual subscriptions received amount to less than half the total cost of publication, the balance being made up partly by additional donations and partly by a large transference from the General Fund. During the first year or two in the life of a new publication such a situation is often unavoidable and not necessarily alarming, but *The English Catholic* is now approaching the sixth year of issue and it is a matter for considerable concern that it is still some way from being self-supporting. We have in the past relied upon the generosity of members in sending donations in excess of the ordinary subscription and the Society is grateful to those who have thus made the continued appearance of the quarterly possible. But it must be obvious to everyone who has the interest of the Society at heart that it is eminently unsatisfactory to continue to be dependent upon a source of income which in the best of times is uncertain and which the present financial crisis render increasingly unreliable.

In addition to these general considerations the present situation is particularly urgent in view of the fact that there are certain outstanding accounts for the past year which have still to be met. The kindness of the publishers in holding over these accounts alone made it possible to shew a balance on the Publications' Fund for 1931—32, and the additional expenditure thus transferred to the current year is likely to place a severe strain upon the Society's resources, especially as our income from donations has already shewn marked signs of falling off. This decrease is only to be expected at the present time and is certain to continue during 1933, so that we are faced with a situation in which our expenses are increasing as a result of the widening of our activities while our income is tending to fall below the level necessary to maintain the present position of the Society.

The remedy for this state of affairs is twofold. While I earnestly hope that those who can will continue to send donations towards the cost of publication, it is clear that we must rely more and more on actual subscriptions. I would therefore in the first place urge those members who are in arrears to send their subscriptions to me as soon as possible, and I shall also be glad to receive the 3/- due for the current year 1932—33 from those who have not already paid it. This will enable the Society to meet its immediate liabilities but it will only be a temporary relief unless it is possible to find some means of increasing our income in the current year and of making that increase permanent. This can be achieved only in one of two ways; either by raising the amount of the subscription, a course to which the officers of the Society are thoroughly opposed and which would we believe at the present time defeat the very end in view, or by increasing the number of those who subscribe while maintaining the subscription at its present rate. I am not advocating any hasty or injudicious attempt to enlarge the actual membership of the Society to the detriment of its essential character, but I do feel most strongly

that there are a large number of persons who are not necessarily in entire agreement with our aims yet who would be glad to become subscribers to *The English Catholic* if it were brought to their notice. The publishers will gladly forward a specimen copy of the magazine together with an order form to anyone whose name and address is sent to them, but the more effective means of making the quarterly known is by personal recommendation, and I therefore appeal for the co-operation not only of regional secretaries but of every member of the Society in this work. The present circulation of the magazine is roughly 400 copies per issue ; if, during the next month or so, each of the present subscribers would secure one additional permanent subscription, so raising the circulation to 800, those responsible for publication would be relieved of considerable anxiety and the magazine itself would be placed on a sound financial basis.

Subscriptions to *The English Catholic* (1/6 per annum) can be sent to me or direct to the publishers, and it is to be hoped that such a small sum will not on that account be overlooked. Members of the Society should, of course, send their subscription of 3/- direct to me. Payment of this one sum entitles them to receive the magazine for one year and it is therefore unnecessary for them to send any further remittance to the publishers.

BERNARD T. W. BIGGS,
Hon. Treasurer.

REPORT OF THE GENERAL COMMITTEE.

The General Committee reports that since the Annual Meeting in October, 1931, sixty-four new members have joined the Society. The present membership of the Society is 296. In addition there are now fifty-six members of the American branch of the Society in the United States.

Mr. R. G. Cornwell has resigned the secretaryship for Oxford University and Mr. G. B. Timms has been appointed secretary. The Rev. J. E. Bowles has been appointed secretary for Oxford diocese.

Mr. A. G. G. Thurlow has resigned the secretaryship for Ely and Mr. Noel Boston has been appointed in his place.

The Rev. E. T. Crozier has resigned the secretaryship for Bath and Wells owing to removal to another diocese and the Rev. C. B. Moss has been appointed secretary for Bath and Wells and Salisbury dioceses.

The Rev. L. A. T. Speer has been appointed secretary for Gloucester and Bristol dioceses.

A meeting was held at Chester for the first time on May 24th, 1932. The speakers were the Chairman and Dr. Jocelyn Perkins. There was an attendance of about thirty at a meeting at 5.30 p.m., and there were about sixty persons present at a second meeting at 8 p.m.

The Oxford branch which has an active Diocesan Committee has arranged a series of meetings and services during the past year. This branch has largely increased its membership.

The Bath and Wells and Salisbury branch has held two small meetings at Frome and at Salisbury, and several new members have joined the Society.

The American branch which has the Bishop of Albany as chairman and the Rev. Charles E. Hill, Rector of Christ Church, Ballston Spa, New York, as secretary, has held several Meetings, and is making steady progress. An admirable circular has been sent out by this branch.

THE ANNUAL MEETING.

The Eighth Annual Meeting was held in Oxford on November 17th. The meetings were held in the Old Library of St. Mary's Church, where the Society held its first annual general meeting in 1925.

The General Committee met at 2.15 p.m. No less than eleven members of it were present, the Chairman, the General Secretary, the Treasurer, the secretaries for Chichester, Derby, Oxford, Salisbury and Wakefield dioceses, the Rev. E. G. Benson, the Rev. V. L. Johnstone and Mr. H. S. Rogers. The Committee spent nearly all the available time discussing the details of the revised constitution of the Society. There was a general feeling that the Objects of the Society should be revised as well as the Rules, but the Committee felt that it would require another meeting to complete this task. One or two draft amendments were suggested but neither of these commanded unanimous support.

An open meeting, attended by forty persons, of whom three-quarters were actual

members, was held at 3.30 p.m. The speaker was the Rev. Canon J. K. Mozley, D.D., Canon Residentiary of St. Paul's. Dr. Mozley's address is summarized elsewhere in this number of the Quarterly.

At 5.45 p.m. Evensong was sung in the choir of the University Church, the officiant being the Rev. V. P. Davis, assistant curate of St. Olave's, Mitcham. The sermon was preached by the Rev. V. L. Johnstone, Fellow and Tutor of Keble College and Vicar-designate of St. Gabriel's, Newcastle.

The annual business meeting was held at 8 p.m. The Chairman, the Rev. H. Adeane Byard, presided over a gathering of twenty-one members. The meeting was opened with prayer and the minutes of the Eighth Annual Meeting were read, as well as the Report of the General Committee (printed below) which was unanimously adopted.

The Treasurer's report showed a balance in hand of £2 2s. 8d. in the General Fund and £5 6s. 6d. in the Publications Fund. Owing chiefly to the financial depression subscriptions and donations had considerably declined. On the other hand the circulation of the *English Catholic* had somewhat increased during the past year. But the circulation of the Quarterly was not what it should be. If the *English Catholic* was to be independent of financial assistance, 700 copies should be sold quarterly instead of 439 as at present. If every member could get one or two fresh subscribers the problem would be solved at once. It cost £12 to produce each number of the *English Catholic*, which was a very reasonable figure. The Treasurer also called the attention of the meeting to the pamphlet entitled "English Catholicism," a reprint of Mr. Moss's address to the Society at the 1931 General Meeting.

The financial statement was adopted on the motion of the Rev. Canon Williams, seconded by the Rev. J. R. Simpson.

The Rev. E. G. Benson, the Editor of the *English Catholic*, said that he hoped the new scheme of sub-editors would be more fully developed during the coming year. He asked for more contributions to the quarterly from individual members.

On the motion of the Rev. E. G. Benson, seconded by the Rev. V. L. Johnstone, the Rev. R. M. Hay was unanimously re-elected Hon. Auditor.

The revision of the Society's constitution was then proceeded with, the various rules being gone through one by one. The adoption of the proposed changes was moved by the Rev. G. Henniker-Gotley and seconded by the Rev. R. F. Borough and carried unanimously. It was decided that the Executive Committee, when formed, should go into the question of the restatement of the Society's Objects, and that the new form proposed should be published in the *English Catholic*.

The Chairman thanked all those who had worked for the Society during the past year. On behalf of the Society he offered his congratulations to Mr. Benson on his appointment to the living of Quatford, and to Mr. Johnstone to that of St. Gabriel's, Newcastle. He was sure that the Society owed a real debt of gratitude to Mr. Benson for his editorial work and for his work with the School of Clergy at Llantwit Major.

The Oxford branch had been doing really splendid work during the past year. An excellent circular letter had produced several new members. The Meeting at Chester had been quite a successful one and there were good hopes of forming a branch in that diocese. It was hoped to hold a London meeting during the winter. The branch in the United States of America was making excellent progress.

The Chairman went on to say that there were three incidents especially in his mind at the present time. One was the recent publication of a manifesto from some fifty Anglo-Catholic clergy. Another was a speech of a lay member of the Church Assembly in which he said that loyal members of the Church of England had been "driven out of their churches." The third was a remark made by another member of the Assembly to the effect that "he had never yet discovered two churches where the worship was alike or where the Prayer Book was followed."

With regard to the first incident the Anglican Society did not exist to promote a Catholicism based on violent opposition to Rome but a Catholicism which was in itself fundamentally sound. Their principles were based upon a positive conviction of the value of English Catholicism. He was not sure what the statement about being "driven out of churches" exactly meant. But their religion could not be watered down to suit the tastes of others, nor could it be taught without the sacraments.

With regard to the third incident, he wished to make it clear that the Anglican Society did not stand for rigid uniformity

of externals in every church. They stood for uniformity of principle. The Anglican Society must however be more insistent than ever upon the nearest possible literal adherence to the Book of Common Prayer. They must put rite first, and ceremonial second. They needed to keep a sense of proportion in this as in other matters. A church with six candles on its high altar where the Prayer Book was faithfully followed might well be more in sympathy with the Society's point of view than a church where the English Use was strictly followed as far as externals only were concerned. He emphasised the need of simplicity at the present day, when they were almost suffering from over-elaboration in ceremonial.

Finally he reminded the meeting of three principles in the minds of the early Tractarians, that the Church of England was Catholic, that the Prayer Book was expressive of Catholic doctrine, and that the Prayer Book expects Catholic practice. Next year the Church of England could study the roots of the Oxford Movement and think out afresh its own principles.

The Holy Eucharist was sung on the following morning at 7.45 a.m. in SS. Philip and James Church, Woodstock Road. The sacred ministers were the Rev. H. A. Byard, the Rev. E. G. Benson and the Rev. B. T. W. Biggs. Merbecke's music was sung by a small undergraduate choir, and the servers were all undergraduate members of the Society.

THE THEOLOGICAL PRINCIPLES OF THE TRACTARIANS.

A Résumé of Dr. Mozley's Address.

Dr. Mozley addressed the General Meeting at Oxford on the "Theological Principles of the Tractarians." He began by emphasizing the fact that the Church has never repudiated these principles. The main principle was the "Revival of true theology as a handmaid of true Religion" with the underlying object of deepening the religious life, especially of the clergy, and of improving the moral standards.

The Oxford Movement, he went on to say, was a religious revival based on the definite belief in the Church of England as a part of the one Holy Catholic Church. Since the Reformation the Church had more and more come to be regarded as part of the State, the insular religious expression. Religion had become the handmaid of good citizenship, and its supernatural appeal and its revolutionary power had ceased to be. It was strange that it took two generations for the revolutionary principles of the Tractarian movement to come out. For Newman and his circle were all strong tories. Yet the moment the full meaning of a Holy Catholic Church is realised, the impact on life is revolutionary; holiness and righteousness demand a complete change, a revolution.

There were four *treasures* of the Holy Catholic Church to which the Tractarians appealed:—(1) *The Scriptures*, held by the Tractarians to be inerrant and sufficient for salvation. (2) *The Creed*, as an objective reference. They always feared identifying Faith with any particular emotionalism, and against this the Creed was a strong safeguard. (3) *The Ministry*. The Apostolic ministry was a fundamental for *all* Tractarians, ordination being of the nature of a sacramental act. (4) *The Sacraments*. The Tractarians laid the greatest stress on Baptism. This was no doubt in opposition to the Evangelicals, who dated their new birth at their Conversion. As regards Holy Communion, no Tractarian was anxious to say precisely by what mode the Bread and Wine became the Body and Blood.

Thus the Tractarians emphasised the Incarnation more than the Atonement, and so their Theology was more Greek than either Roman or Evangelical. "The Sacraments are an extension of the Incarnation," was a typical idea of theirs.

Since then, Dr. Mozley added, Anglo-Catholics have come to re-direct thought in connection with the Eucharist from the Heavenly Presentation to the Atonement.

But the great importance of this stress on the Incarnation was that it turned men's minds to the Life of Christ and a study of the Gospels.

Lastly Dr. Mozley reminded his hearers that the Tractarians held a real belief in the Church of England. Theirs was no self-sufficient Anglicanism, but still they had no idea of a more perfect Church outside. They criticized the Church of England but they never judged her by the standard of the Church of Rome. And to them, the *Via Media* meant that the Church of England had a position of her own. She

referred herself to the Primitive Church but had made no break at the Reformation and had never repudiated anything truly Catholic. In other words the *Via Media* meant that in this abnormal Christianity of to-day the Church of England did stand, though imperfectly, for primitive Christianity. And this reference to and continuity with the Primitive Church has been steeped into Anglican Theology so that it is a *living* force to-day and in true line with the Tractarians.

REVIEW.

"THE WARHAM GUILD HANDBOOK." [Warham Guild, 3/6.]

A number of useful small pamphlets on Church Ornaments have long been published by the Warham Guld. Now the Guild has put out a larger handbook which we desire to commend to our readers. It contains 50 pages of admirable short paragraphs in alphabetical order on all subjects connected with Church ornaments, furniture, vestments, arrangement, etc.; followed by a series of 73 excellent illustrations of work actually produced by the Guild. It is indeed a sort of ecclesiological dictionary and its production and printing are good.

In an introductory Note on "the English Use" we read: "Among other signs, the increasng work of the Warham Guild tends to show that each year parish priests are more and more adopting the English Use, and that among the younger generations of the clergy and laity there are very many who are developing a more sane idea of ceremonial than that which grew up during the experiments of the Victorian era when a pardonable ignorance with misunderstanding weakened some of the good work of reconstruction that was then begun."

CORRESPONDENCE.

To the Editor, *English Catholic.*

DEAR SIR,—I have read the article in your last issue on Reunion with great distress of mind, and am impelled to attempt an answer to the objections raised.

Let me consider the three conditions on which the writer considers union might be tolerable.

First, he says that non-episcopally ordained ministers should minister only to S.I.U.C. and Methodist members, and in no case to members of Anglican missions. As I understand it, in no case will they be asked officially to minister to members of Anglican Missions, and it will still remain for Anglican priests, as it is at present, a duty to teach the whole catholic faith on this point.

Secondly, the question of ministers from Europe and America, etc., is admittedly a difficult one, but when in thirty years time, all the Indian clergy are episcopally ordained, is it likely that they will continue to accept men from outside who are unwilling to be ordained episcopally? It is certain that the Indian Church will have a very big say in this matter, and for the sake of unity in the church, will demand unity in the conditions of ordination. This is, undoubtedly, the most difficult point of all, but the suggested solution is, I believe, right for the present, and I have faith that it will be found right in the future.

Again, confirmation is ordinarily essential in the Church, just as meat and vegetables are essential for a healthy man in his ordinary vocation, but in sickness, a different diet is prescribed to preserve life. And the Church is sick, and special measures are necessary. And surely the Church does teach that it is Baptism that is necessary to salvation.

The third condition that, it is said, would make the scheme tolerable is that the anomaly should be confined to S. India. This is quite beside the point. If it is tolerable here, it is tolerable anywhere else, even in England. Catholic principle is no more a matter of indifference here in S. India than it is in England.

I entirely agree with the statement about the actual difference between the societies of the S.I.U.C., etc., and the Church of the Province of India, but when the writer says the Prayer book will not necessarily be used, it is hardly necessary to point out that our Prayer Book is not used now in all parts of the Catholic Church. Certainly the correct matter and form will be used. The article says "Our principles are not the same as those of the S.I.U.C. and Methodists." This is not wholly true. Are not our principles contained in the Creeds, which these bodies accept? The essential principles are common ground, otherwise there could have been no scheme at all. Those who are in doubt about the scheme may rest assured that no official recognition of the celebration of a non-episcopal minister at an Anglican Altar will even be considered, for this would immediately break up the scheme, or destroy any completed union.

We intend to remain Catholic and a separate organization for Anglicans in S. India would be schism.

I believe that this scheme will give a tremendous impetus to the presentation to the population around us of the full faith and order of Catholic Christianity.

Madras. W. H. M. LONSDALE.

To this we append the following reply :—

(1) It is clear that under the scheme members of the Anglican missions will be permitted to communicate at the hands of S.I.U.C. and Methodist ministers : some have even done so already. Bishop Palmer defends this in his letter to the *Church Times* of Dec. 9. He seems to think that the individual should be allowed to communicate where he pleases. But can a church which deliberately treats the Catholic Eucharist and the Methodist communion service (which is a kind of agapé) as equivalent be regarded as Catholic ?

(2) The United Church will be in full communion with the Methodists and other bodies in Europe and America. What are we to say to the Methodist missionary who has been serving under an Indian bishop in communion with us, but who is not admissible to communion in England ?

(3) Confirmation is not necessary to the salvation of the individual, like baptism, but it is a " foundation " of the doctrine of Christ, and a church which treats it as a merely optional alternative (which it will be under this scheme) will have compromised the Faith. If the Church in South India is sick, it needs confirmation all the more. The truth is that the other bodies do not believe in Confirmation, until they are prepared to accept it union with them should be postponed.

(4) I think the scheme is intolerable even in India. But at one time it seemed just possible that these missions in South India might be detached from their past and won to the acceptance of full Catholicism. It is certain that the European and American bodies which will be in communion with them are strongly opposed to the Catholic doctrine of the Church and Sacraments and are likely to remain so for some time, and moreover are in some cases remarkably lax about baptism, of which the Indian missions cannot be accused.

(5) The scriptural doctrine of the Church and Sacraments, including confirmation, absolution, and the apostolic succession, is one of the essentials; it can no more be treated as optional than the Creeds. If the United Church treats confirmation as equivalent to some Methodist rite, the Eucharist as equivalent to their communion service, and the Church of Madras or Tinnevelly as the same kind of society as the S.I.U.C., it will no longer be Catholic. Anglicans in South India who wish to remain Catholic will be conscientiously unable to communicate with it, and some provision for their spiritual needs will have to be made.

C. B. M.

BALANCE SHEET FOR YEAR 1931—32.

GENERAL FUND.

	£ s. d.
Balance from 1930-31	2 7 9
Members' Subscriptions	18 19 0
Donations	1 19 6
	£23 6 3

	£ s. d.	£ s. d.
President's expenses		10 0
General Secretary's expenses ...		3 1 0
Treasurer's expenses		2 11 0
Rev. R. M. Hay (Hire of room, Church House, Oxford)		5 0
A. T. Broome		
Printing (General) ...	2 7 11	
(*per* Oxford Branch)	2 4 2	
		4 12 1
Ledger		4 6
Transferred to Publications' Fund ...		10 0 0
Balance		2 2 8
		£23 6 3

PUBLICATIONS FUND.

	£ s. d.
Balance from 1930-31	1 4 9
Subscriptions—	
per Treasurer ... 19 0 10	
per A. T. Broome ... 8 11 3	
	27 12 1
Donations	26 13 2
Collection at SS. Philip and James' Church, Oxford	13 4
Transferred from General Fund ...	10 0 0
	£66 3 4

	£ s. d.
A. T. Broome—for printing and publishing *The English Catholic* Nos. 14, 15, 16, 17	60 16 10
Balance	5 6 6
	£66 3 4

Examined with vouchers and receipt books and found correct.

November 4th, 1932.

ROBERT M. HAY.

BERNARD T. W. BIGGS,
Hon. Treasurer.

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